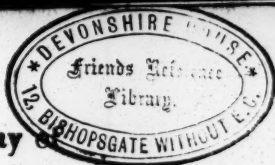


*Only 1/2*



23

Something by way of

REJOYNDER  
TO  
Richard Smith  
HIS  
REPLY

Wherein I have Cleared my self and others  
from the Lyes and Slanders which he (as his usual  
manner is) hath cast upon us.

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Written by *Alexander Lawrence.*

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*The Backslider in Heart shall be filled with his own Wayes ;  
and a Good Man shall be satisfied from himself.  
A Wise Man feareth, and departeth from Evil ; but the Fool  
rageth, and is confident, PROV. 14. 14, 16..*

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Printed in the Year 1678.

**R**ichard Smith calls his Paper, printed in the year 1678. *A brief Reply to Alexander Lawrence's Pamphlet, entitled, An Answer to Richard Smith*; but how little there is of that in it, is easily discerned by any reasonable person that may read my Answer and his Reply; but instead thereof many Reflections and Slanders by him cast upon us, as in their time and place will appear: my Answer was chiefly for the clearing of us the People of God called *Quakers*, more particularly we in this County of *Cornwall*, from the Wrong, Injustice and False Accusation by him charged upon us in the management of the Difference depending between him and *Daniel Maddock*, which accordingly I did, and not one word, that I know of, in his Reply doth gain-say what I wrote in my Answer touching that matter, which was the Ground of the Difference, or at least he pretended it so, between him and us; so that it may reasonably be concluded, the Man, as touching that matter, was satisfied by my Answer, or other wayes was not able to gain-say what was written therein, and proved by several Witnesses; though he is minded to call my Answer, pag. 11. of his Reply, *A piece of the greatest Hypocrisie and Deceit imaginable*, but it had been Man-like in him to have shewed wherein, if he could; but I conceive, sober considerate persons will be more wise than to take it to be so because *Richard Smith* saith it, especially being his Tongue is his own, and he can say what he pleaseth, that will make for himself, as in its time and place will appear.

*Richard Smith*, pag. 3. *I no less*, saith he, *call and refer to rational, impartial, sober-minded men to judge the Cause*; by all which, saith he, *one would think the man was serious and in good earnest*.

*Ans.* I was and am so, and do leave what I there mentioned to the serious Consideration and Judgment of such Persons, and do believe and know there are many in this County, which are not called *Quakers*, who are able to judge of those things, I leave to their Consideration and Judgment; yet this doth not at all cut the Throat of my Cause, as *Richard Smith* in the same

same page saith it doth: for the first thing I leave to the sober Reader, pag. 6. is, Whether it had not been as fit for *R. Smith* to have come to some of us, to have shew'd his Book, tituled, *Light unchangeable*, before he had published it, as I did mine to him, as to do what he did, mentioned in my Answer p. 6. The second thing I appeal to any reasonable man in, to judge of, is pag. 10. Whether we received a False Accusation against *Rich. Smith* when he was not present, as he falsely chargeth us we did. The third thing, pag. 11. I appeal to such in, is to judge, by what is therein truly laid down, whether we had wronged *Richard Smith* a cording to what he made a noise of. The fourth thing is in pag. 13. of my Answer, That no reasonable man can in reason judge, that I should charge *Richard Smith* to deny that they never were, seeing the Scriptures are so full that they were in their time and season, viz. *Water-Baptism* and *Breaking of Bread*, these are the things, though *Richard Smith* in pag. 3. of his Reply mentions *Points of Religion*, I leave to rational impartial-minded men to judge of, as any man that reads my Answer may find in the pages mentioned, of which things, and deeper than these doubtless, many are able to judge, which are not called *Quakers*, unto whose serious Consideration and Judgment I again leave them that may read both *Richard Smith's* and my Answer.

The next thing that *Richard Smith* tells the Reader of, is, That a Paper of *George Fox's* was brought to him, in which *George Fox* saith, many Friends came to him concerning Marriages, to know what they should do in that Case; so that it may now (saith *R. Smith*) be seasonably asked, What is become of the *Light of Christ*, so cryed up for the only sufficient Teacher, to teach all things requisite for men to know?

Answer. The Light is as sufficient as ever it was, blessed be the God of Light forever; and this no more prove the Light to be defective, or that they durst not trust to it in this our Day and Generation, because of speaking to G. F. as aforesaid (as *Rich. Smith*, pag. 4. unchristian-like saith it doth) than it proved the Light defective, or that they durst not trust to it in the primitive time, when *Paul* and *Barnabas*, and certain others of them, *Acts* 15. 2. should go up to *Jerusalem* to the Apostles and Elders there, to know what they must do as touching Circumcisi-

on; might it not as well at that time have been said, *What is become of the Sufficiency of the Light* (Paul, that great Apostle of the Gentiles, was sent to turn people to, *Acts 26. 18?*) Doth not sending to the Apostles and Elders at Jerusalem, to know what you must do in this case, prove either the Light is defective, or you dare not trust to it? nay, this doth not follow, but sheweth that some are come to a more full Age in the Truth, and so to a more clear and deep sense and Knowledge of the Mind and Will of God, and of things relating to his Kingdom than others, and such the God of Heaven in his infinite Wisdom and Goodness is pleased to make use of, as Instruments in his hand, for the Benefit and Comfort of such who are more weak, and some but as Babes in Christ, which the Apostles and Elders in their day did not reject, but wrote to them what they should do, which when they had received, they rejoiced for the Consolation, *vers. 31.* as many faithful Ones do now for what God hath been pleased to do by *George Fox* and many other Elders and Fathers, as Instruments in his Hand for the Well-being and Government of his Church, for which we bless the Name of our God, who gave some Apostles, some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ, till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, *Ephes. 4. 11, 12, 13.* *R. Smith* might as well have said, as many do, *What need you to preach, pray, build up, exhort, advise, counsel, admonish, reprove, and such like holy Duties? (is not the Light sufficient? what is become of the Sufficiency thereof, so much cryed up by you)* as Cavil against Friends for some coming to *George Fox* to know what they must do as in the case of Marriages, for their so doing doth not prove the Light defective, or that such durst not trust to it: this is not what *Richard Smith* hath formerly said and done; so let him and others consider who it is that is altered, for we are the same we were twenty Years and more ago, who abide faithfull both in Principle, Doctrine and Practice, and nothing denyed or gone from that we at first held, though some things are added for the benefit in the Government of the Church

of Christ, as it was in the Primitive Time, as I profered to *Richard Smith's* Face in his House to prove, if he would deny it, which he did not; and he would have been ashamed once within seven Years last past (and as many before that as to make them twenty) to have spoken or written after this manner: but it is no more nor otherwise then the old Spirit of the Ranter coming forth in a new appearance, which hath assumed many shapes in our Day, to withstand the Simplicity that is in the Truth, and for Liberty to itself which the God of Truth hath and will blast and bring to nought.

The next thing *Richard Smith* speaks of, *A great Meeting in this County of Cheshire, where Womens-Meetings were proposed by William Gandy and Thomas Briggs, two of George Fox's pre-jelites*, as he calls them, to speak so slightly of such that he hath formerly had an esteem and respect for (and they are the same they were) will make him never the better thought of by sober People: he saith, that I and most of the Meeting gainsaid them. As he there layeth it down, the thing is not true, as I can bring several to witness, for neither I nor others did oppose them simply as touching Womens-Meetings, but as judging there was no need for them to concern themselves in our County about some things, as looking after the Poor, &c. which some of the Women out of their Christian-Charity were willing to Communicate unto, and have a hand in the disposal of, which I and some others in a high mind thought needless; and it is not our selves we stand to justify, but the Truth, and the Simplicity therein, and whosoever goeth from it, goeth into Error; & the Spirit of Truth, that cannot Err, and men that believe in, and are guided by it, therein Err not, but by it are led into all Truth: and for R. S. to say what is said as touching *Miriam, Deborah, and Paul's* pastoral charge to *Titus, Paul*, speaking to the Women that resorted to the place where Prayer was wont to be made, and what hath bin said to the Scriptures is nothing to the matter, & is not a sufficient Argument to prove it so, for R. S. p. 5, 6. mentioning what *G. Fox, W. Penn, R. Bartlett & G. Whitehead*, say, they are able to answer for themselves, and *W. Penn* did give him an answer thereunto in Writing, which might have satisfied him.

In the next place I shall clear my self from the Lyes & Forgerie, he

he in pag. 13. chargeth me with, & to be guilty of: R. S. saith, *It is a common saying, a Liar uses to have a ready wit and quick memory* (I have heard it said, he had need of it) *both which,* saith R. S. *Alexander Lawrence wanted when he writ his Book.*

*Ans.* If I had not, nor have not so large a Measure of them as some others have, yet I bless God, I had so much as to write nothing but Truth; as hereby through Gods help I doubt not to make appear, though *Richard Smith* would insense such who may come to read his Reply to the contrary.

*Richard Smith* says, pag. 8. of his Reply, *That I say, pag. 11. of my Answer, that I knew not he had spoke against Womens-Meetings till after such a time, yet in pag. 15. I give my self the Lye, in confessing, and saying within a Parenthesis, though it may be some of us have been of the same mind with thee.*

*Ans.* Now see the Dishonesty of this man; I say in my Answer, pag. 11. line 20. And then thou began to speak and write against Women-Meetings, and not before, since that at *London*, which thou chiefly objected against, though that was done above nine Moneths before this I mention, yet nothing that I know of said against it till after this time, which was the time we had to do between *Thomas Davantport* and him, as in pag. 10, 11. of my Answer is mentioned at large, these words [since that at *London*] *Richard Smith* leaves forth, which wholly alters the case, for that which I mention, pag. 15. was at that great Meeting he mentions pag. 4. of his Reply, where he saith, *I and most gain-sayed them, to wit, William Gandy and Thomas Briggs,* which was before that at *London*, for he saith in the same pag. 4. of his Reply, *not long after that Alex. Lawrence and some others went to that great Meeting at London, 1675. & there set their hands to a Paper, &c.* Therefore *Richard Smith* leaving forth the time, by me mentioned, which was so plain before his Eyes, whereby to alter the sense of my words, is no less then wilfull Wickedness in him, and upon his own Head I return the Lye: The second Lye *R. Smith* chargeth me with, and a piece of Forgery, I am guilty of, as he saith, is in the same pag. 8. that I should say that in my pag. 11. which he did not say in his *Light Unchangeable*, page 7. nor in any page of his Book; my words, page 11. of my Answer are these, Line sixteen and so on; and there-  
upon



upon we advised and desired him, to wit, *Thomas Davantport* to come to Meetings, which accordingly he did, and this thing was it, as thou callest it, pinch't thee the most of any thing done by us, pag. 7. the word pinch is that which I had relation to in this matter, saith *Richard Smith*, pag. 8. There is neither in that page, viz. 7. nor any other in my Book any such Expression of mine, let any that hath his Book entituled, *Light Unchangeable*, read p. 7. line 19. and on, and there they may find these words, *As by the sequel will appear, being beyond all Bounds of Civility been so pincht with Wrongs and Delays from such, &c.* Here he saith, beyond all Bounds of Civility so pinch't, which is the word I insisted upon, or intend in mine: therefore let any sober Person judge who is the Lyar and Forger, *Richard Smith*, or *Alexander Lawrence*.

The third Lye and picce of Forgery he chargeth me with, is in the same page, that I charge him no less then three times in my Book, in adding to my Answers.

Ans. In which he hath also very Un-Christiian-like, yea, and Un-Man-like abused me, in taking part of my words, and separating them which are joyned together in my Answer, pag. 5. line 14, 15. these are my words, also adding or diminishing to all or most of my Answers to thy Queries.

The second place he mentions is page 13. these are my words, 'In the next place I come to speak of my Answers to thy Queries' and therein to prove unto thee and others what I said before, 'viz. that thou hast IN ALL or Most of them either ADDED or DIMINISHED: Now let any impartial man judge whether it be fair in *R. Smith* only to say, I said he Added, when I say he either ADDED or DIMINISHED, and I did prove he Diminished in most of them, which he would put off himself IN SAYING ITS NOT Equivocating and Forging, and to say of him pag. 13. quoting Margin 26. of his, that is my Answer, which says he, he did not say: he says in Margin 26. Book entituled, *Light unchangeable*, In Answer to the first Query, which Answer was mine and no mans else, therefore it must either be my Answer or no mans, yet he saith, he did not say is was mine.

What pitifull shifts are these to hide Deceit, but they are too short

short any rationable man may see them. The third place he cites is pag. 18. of my Answer, my words are these: 'So have I shewed wherein *thou* hast either *Added* or *Diminished* from all *or most* of my Answers, for what end is known to thy self: Therefore let any sober person judge whether *R. Smith* hath not dealt Un-Christian-like, yea, Un-Man-like in saying, *I say he hath Added*, when in all the three places by him cited, I say, he hath added or diminished, which in my Answer to his, as before, I did clearly prove.

Another piece of Forgery he chargeth me with is in the same with that which he in his Margin calls, *the second Lye about the word pinch*; therefore my Answer thereunto may serve, only I may say, the man did not only want good memory and quick wit, but also good Eye-sight, or otherwise he would not have written so many Lyes and Slanders in one page, *viz.* 8. and one twice over, or else he wanted Matter to fill it up; but however, his Tongue is his own, and he can say what will fit his own turn.

He tells people of an *Errat*, as he calls it, *and as though thereby we would Violate the Bonds of Relations, so as to teach Wife to deny Husband, Children Parents, Servants Masters, &c.*

Because we therein deny him, he being gone out of the Fear and Wisdom of God, which doth not in the least imply such a thing, though he would draw such a conclusion from it, thereby to render us contemptible in sober Peoples minds, which is a further manifestation of his Mind and Intent towards us, but it had been fitter for him to have been silent herein, except he had kept the Bonds of Relations at Home, better then he hath done.

*R. S.* faith, pag. 41. of his Reply, *That he takes Religion to be a close walking with God in those holy Duties the Gospel enjoyns.*

*Ans.* If that be true Religion, let such as know him, and such as may come to read his Words and Actions mentioned herein, judge whether he be found in the performance thereof or no.

Had there not been a necessity for the clearing of the Truth from his Lyes and Slanders, I shou'd rather chose to have been silent, knowing the bad use that many will make of such things, saying, *They are at difference among themselves*, and the like, but Truth is but one, and they that are in it, and keep to it, are in Unity therein.